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OUR BELOVED RABBI  
SOKAVA REBBE



**לשנה הבאה בירושלים**

יום כיפור תשפ"ב

**SCHEDULE**



## WEDNESDAY, Erev Yom Kippur

**ט' תשרי / SEP 15**

Mincha

see separate flyer

Candle Lighting

6:46PM

*All should remember to light a Yartzeit candle to be used for Havdalah.*

Tefilas Zaka/Kol Nidrei Tent א

6:35PM

Shkia

7:04PM

## THURSDAY, Yom Kippur

**י' תשרי / SEP 16**

Vasikin (neitz 6:38)

5:50AM TENT ב

**SHACHARIS**

9:00AM TENT א

Yizkor

Daf Yomi

45 minutes before Mincha

**MINCHA**

To be announced after Mussaf

Shkiya

7:03PM

**MAARIV**

7:48PM

Havdalah and "Breakfast"



**מנחה בימי עשרת ימי תשובה**

**Sunday – Tuesday**

1:22 מנחה גדולה	Tent א	4:15	Tent א
1:30	18 Main	4:30	18 Main
1:45	Tent א	4:45	Tent א
2:00	18 Main	5:00	18 Main
2:15	Tent א	5:15	Tent ב
2:30	18 Main	5:30 plag	Tent א
2:45	Tent א	5:45	18 Main
3:00	18 Main	6:00	Tent ב
3:15	Tent א	6:15	Tent א
3:30	18 Main	6:30	18 Main
3:45	Tent א	6:35 2 <sup>nd</sup> Plag	Tent ב
4:00	18 Main	6:40	Tent א
		6:50 שקעה מנין	18 Main

**Mincha Followed by Maariv**

5:30 12 MIN. BEFORE פלב	Tent א
5:35 12 MIN. BEFORE 2 <sup>nd</sup> פלב	Tent ב
6:50 12 MIN. BEFORE שקיעה	Tent א
7:06 AT שקיעה	18 Main
7:15 10 MIN. AFTER שקיעה	Tent ב
7:25 20 MIN. AFTER שקיעה	Tent א
7:35 30 MIN. AFTER שקיעה	18 Main
7:45 40 MIN. AFTER שקיעה	Tent ב
7:55 50 MIN. AFTER שקיעה	Tent א

Plag – 5:48

Shkia – 7:06

**מנחה לערב יום כיפור**

בס"ד

1:20 מנחה גדולה	Tent א
1:30	18 Main
1:45	Tent א
2:00	18 Main
2:15	Tent א
2:30	18 Main
2:45	Tent א
3:00	18 Main
3:15	Tent א
3:30	18 Main
3:45	Tent א
4:00	18 Main
4:15	Tent א
4:30	18 Main
4:45	Tent א
5:00	18 Main
5:15	Tent א
5:30	18 Main
5:45	Tent א
6:00	18 Main
6:15	Tent א

הדלקת נרות 6:46  
שקיעה 7:04

**נפרות**



**THUR. צום גדלי**  
**SEP. 9**  
FROM 2:00PM  
TILL 7:00PM

**SUNDAY**  
**SEP. 12**  
FROM 1:30PM  
TILL 7:00PM

**MONDAY**  
**SEP. 13**  
FROM 4:00PM  
TILL 7:00PM

**PRICE**  
**\$10**

**TUESDAY**  
עלש עשורה סודות  
**SEP. 14**  
FROM 4:00PM-9:30PM

**PRICE**  
**\$12**

**TUESDAY NIGHT**  
שבת ירוק  
**SEP. 14**  
FROM 10:00PM  
TILL 11:00PM

**PRICE**  
**\$16**  
+\$3 שוחט בעלם

**WEDNESDAY**  
ערב ירוק  
שוחט  
**SEP. 15**  
FROM 5:00AM  
TILL 9:00AM

**PRICE**  
**\$15**  
+\$3 שוחט בעלם

**11 Forshay Road**

across the shul

*From*  
**a tiny  
screw**  
*to a*  
**ready  
Sukkah**



We  
Deliver



*New!*

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CENTER**

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

18 Forshay Rd.  
in the special tent front of the shul

Tel: 📞 **845.379.4776**

Hour: **10:00AM to 10:00 PM**

Friday: **10:00AM to 2:00 PM**

בס"ד

# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

# עוק ד' מינים

צום גדלי'ה - יום כיפור

6:00<sup>PM</sup> - MIDNIGHT

יום כיפור - סוכות

OPEN ALL DAY

347-633-5225





Rabbi Aaron Lankry  
 מרא דאתרא



Rabbi Doniel A. Coren  
 Maggid Shiur



Rabbi Nachum Scheiner  
 Rosh Kolleim  
 Rabbinic Coordinator

Wishing the Kehilla a  
**גמר חתימה טובה!**



**סדר לימוד חובת השעה**  
 מוריד הגזר חיים יעקב שטיין זצ"ל

בעתה"ת יתקיים סדר לימוד של "שעה אחת" מוצאי יום כיפור

**בבית מדרש אור חיים**  
 18 FORSHAY ROAD (UPSTAIRS BAIS MEDRASH)

ללמוד שעה אחת בין השעות **9:15 - 11:00**

כדי לקיים "כל המקבל עליו עול תורה" מיד בתחילת השנה

בכוח זה מקה כלנו **לשנת נאולה וישועה** ולהרמת קרן התורה בב"א מתן שכרה בצידה

JOIN US THIS MOTZAI YOM KIPPUR IN A **SEDER LIMUD OF ONE HOUR** BETWEEN 9:15 AND 11:00

- PARTICIPATING LOCATIONS
- LAKEWOOD - בני-ג' - כ"מ בית אהרן
  - LAKEWOOD WESTGATE SHUL
  - MONSEY - מוסר מנחם יצחק
  - CLEVELAND UNIVERSITY HEIGHTS - חיים מדרש זכרון
  - CLEVELAND HEIGHTS - בית מדרש קהל יריאים
  - CHICAGO - זכרון שניאור
  - TORONTO NORTH - כולל אור יוסף
  - TORONTO SOUTH - כולל אברכים
  - FLATBUSH - אגודת ישראל בית בנימין
  - DETROIT - כולל אברכים

עז שיעור השמעות חיים מולח"ן היה לומד בכל שנה אחר מוצאי יוה"כ עד השעה שרונים עשרה כי היה חושש פן בעת עשרה בשעה שכל אחד עיף ויגע לא ימצא מי שלמד (רוח אליהו עמי קא)



**Neitz Minyan begins 20 minutes before Neitz Plag Minyan begins 12 minutes before Plag Shkia Minyan begins 12 minutes before Shkia**

English date	weekday	Alos 72	11 deg	rise	Shma 1	Shma 2	Tefilla	Chatzos	Min Ged	Pelag Gro	set	Hebrew date
September 12, 2021	Sunday	5:22	5:39	6:34:06 AM	9:07	9:43	10:46	12:52 PM	1:24	5:51:24 PM	7:10:09 PM	ו תשרי תשפ"ב
September 13, 2021	Monday	5:23	5:40	6:35:06 AM	9:07	9:43	10:46	12:52 PM	1:24	5:49:58 PM	7:08:27 PM	ז תשרי תשפ"ב
September 14, 2021	Tuesday	5:24	5:41	6:36:05 AM	9:08	9:44	10:46	12:52 PM	1:23	5:48:33 PM	7:06:44 PM	ח תשרי תשפ"ב
September 15, 2021	Wednesday	5:25	5:42	6:37:05 AM	9:08	9:44	10:46	12:51 PM	1:23	5:47:07 PM	7:05:02 PM	ט תשרי תשפ"ב
September 16, 2021	Thursday	5:26	5:43	6:38:05 AM	9:08	9:44	10:47	12:51 PM	1:22	5:45:42 PM	7:03:19 PM	י תשרי תשפ"ב
September 17, 2021	Friday	5:27	5:44	6:39:05 AM	9:09	9:45	10:47	12:51 PM	1:22	5:44:16 PM	7:01:37 PM	יא תשרי תשפ"ב
September 18, 2021	Shabbos	5:28	5:46	6:40:05 AM	9:09	9:45	10:47	12:50 PM	1:21	5:42:50 PM	6:59:54 PM	יב תשרי תשפ"ב
September 19, 2021	Sunday	5:29	5:47	6:41:05 AM	9:09	9:45	10:47	12:50 PM	1:21	5:41:24 PM	6:58:11 PM	יג תשרי תשפ"ב
September 20, 2021	Monday	5:30	5:48	6:42:05 AM	9:10	9:46	10:47	12:50 PM	1:20	5:39:59 PM	6:56:29 PM	יד תשרי תשפ"ב
September 21, 2021	Tuesday	5:31	5:49	6:43:06 AM	9:10	9:46	10:47	12:49 PM	1:20	5:38:33 PM	6:54:46 PM	טו תשרי תשפ"ב
September 22, 2021	Wednesday	5:32	5:50	6:44:06 AM	9:10	9:46	10:47	12:49 PM	1:19	5:37:07 PM	6:53:03 PM	טז תשרי תשפ"ב
September 23, 2021	Thursday	5:33	5:51	6:45:07 AM	9:11	9:47	10:47	12:49 PM	1:19	5:35:42 PM	6:51:21 PM	יז תשרי תשפ"ב
September 24, 2021	Friday	5:34	5:52	6:46:07 AM	9:11	9:47	10:47	12:48 PM	1:18	5:34:16 PM	6:49:38 PM	יח תשרי תשפ"ב
September 25, 2021	Shabbos	5:35	5:53	6:47:08 AM	9:11	9:47	10:47	12:48 PM	1:18	5:32:51 PM	6:47:56 PM	יט תשרי תשפ"ב
September 26, 2021	Sunday	5:36	5:54	6:48:09 AM	9:12	9:48	10:48	12:48 PM	1:18	5:31:26 PM	6:46:14 PM	כ תשרי תשפ"ב
September 27, 2021	Monday	5:37	5:55	6:49:10 AM	9:12	9:48	10:48	12:47 PM	1:17	5:30:01 PM	6:44:32 PM	כא תשרי תשפ"ב
September 28, 2021	Tuesday	5:38	5:56	6:50:12 AM	9:12	9:48	10:48	12:47 PM	1:17	5:28:36 PM	6:42:50 PM	כב תשרי תשפ"ב
September 29, 2021	Wednesday	5:39	5:57	6:51:13 AM	9:13	9:49	10:48	12:47 PM	1:17	5:27:12 PM	6:41:09 PM	כג תשרי תשפ"ב
September 30, 2021	Thursday	5:40	5:58	6:52:15 AM	9:13	9:49	10:48	12:46 PM	1:16	5:25:48 PM	6:39:28 PM	כד תשרי תשפ"ב
October 1, 2021	Friday	5:41	5:59	6:53:17 AM	9:13	9:49	10:48	12:46 PM	1:16	5:24:24 PM	6:37:47 PM	כה תשרי תשפ"ב
October 2, 2021	Shabbos	5:42	6:00	6:54:19 AM	9:14	9:50	10:48	12:46 PM	1:16	5:23:01 PM	6:36:07 PM	כו תשרי תשפ"ב
October 3, 2021	Sunday	5:43	6:01	6:55:22 AM	9:14	9:50	10:48	12:45 PM	1:15	5:21:38 PM	6:34:27 PM	כז תשרי תשפ"ב
October 4, 2021	Monday	5:44	6:02	6:56:24 AM	9:15	9:51	10:49	12:45 PM	1:15	5:20:15 PM	6:32:47 PM	כח תשרי תשפ"ב
October 5, 2021	Tuesday	5:45	6:03	6:57:27 AM	9:15	9:51	10:49	12:45 PM	1:15	5:18:53 PM	6:31:08 PM	כט תשרי תשפ"ב
October 6, 2021	Wednesday	5:47	6:04	6:58:31 AM	9:15	9:51	10:49	12:44 PM	1:14	5:17:31 PM	6:29:30 PM	ל תשרי תשפ"ב



# Yeshivas BEIN HAZMANIM ישיבת בין הזמנים

Our 22<sup>th</sup>  
Bein Hazmanim!

סוכות תשפ"ב

## SCHEDULE

Seder 10:00am-1:00pm

There will be  
Matan Schara B'tzida.

.....

Breakfast 9:15-10am

Lunch 1:00pm

.....

Shiurim B'inyanei D'Yoma

- 30 min daily Chabura (optional)
- Featured Rabbanim & Roshei Yeshiva Shlita

UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER שליט"א

י"א תשרי - כ"ח תשרי

Friday Sept 17-Monday Oct 4

20 Forshay, Upstairs

For more information

Call: 845-263-7462

Email: RabbiScheiner@18forshay.com

We are pleased to Announce that  
**Rabbi Simcha Bunim Berger**

Maggid Shiur Bais Medrash Ohr Chaim

Will be delivering Shiurim

בעיני דיומא

And Serve as a Shoel Umeishiv  
During Yeshivas Bein Hazmanim

## SHIURIM

י"א - י"ג תשרי

12:15pm - 1:00pm

20 Foshay - Upstairs

Friday Sept 17

**Rabbi Yitzchok Aba  
Lichtenstein**

Rosh Yeshiva Torah Vadaas

בעיני דיומא בהלכה ואגדה

Sunday Sept 19

**Rabbi Shmuel Aba Olshin**

Rosh Yeshiva Gedola Eitz Chaim of Hillside

בעיני דיומא בהלכה ואגדה

Ohr Chaim's learning programs include:





## BET YOM KIPPUR

כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל הַטְּוֵאתֵיכֶם לִפְנֵי ה' תִּטְהַר

"For on this day shall he atone for you, to cleanse you of all your sins before Adonai may you be cleansed" (Leviticus 16-30). The obvious intention is that Hashem is the one that cleanses us. There are those that translate it to mean that the Kohen Gadol will do the process to atone you. But it's all "before Hashem" referring to sins that are between man and Hashem. These He will remove, but sins between man and man even Yom Kippur won't help unless one receives forgiveness from the person he hurt. The day of Yom Kippur is such a privilege that it's a day to rejoice and not be sad.

The Rambam writes in the laws of Teshuva (chapter 3- 1 -3) Just like when a person passes away he is Judged so too every year he is Judged on Rosh Hasha-

na. If his merits are greater he is called a Tzadik and is written in the book of life. If his sins are greater he is called a Rasha and will be sentenced to death. A person that his merits and sins are equal, his sentencing waits until Yom Kippur and if his merits are more he will be granted life, and if they are lacking the opposite. This period of time is called Aseret Yemay Teshuva , the ten days of Teshuva.

The challenge is do we really need ten days; on Rosh Hashana he hears the Shofar and that should tilt the scale for him. The very first mitzvah he does should win him life. Additionally, the person that is exactly 50%- Tzadik and 50% Rasha is only 1% of all people so do we need to impose 10 days of Teshuvah for 99% of the people? Why wait until Yom Kippur to be locked in, shouldn't Yom Kippur be the cause to tilt the scale as the day itself forgives?

In today's world we buy a house with a mortgage, we think we own the house

but really the bank owns the house until we pay off the loan. Imagine for 10 days a year you can request from the president to dismiss the loan or at least part of the loan. That day would be the best day of the year and so is Yom Kippur. Even a Tzadik that is 80% good still has a big mortgage over his head. This is a time when we have the opportunity to get rid of so much negativity that even a Rasha that has a rating of 70% evil can remove so much of the negativity in his life. The day of Yom Kippur is like a mikvah in time just as we pass through it we are removing much baggage. The more effort we put into the day the more we can fix. Because all of Am Yisrael is one we can actually do Teshuvah for someone else and remove them from there possible negative situation and they emerge a Bal Teshuva.

Tizku Leshanim Rabot

Aaron Lankry

**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
1:28, 2:00, 2:30, 3:00, 3:30, 4:00

## SHABBOS ZMANIM PARSHAS HAZINU

CANDLE LIGHTING	6:43 <sup>PM</sup>
MINCHA <sup>18</sup> TENT	7:00 <sup>PM</sup>
MINCHA <sup>TENT</sup> ALEPH	6:53 <sup>PM</sup>
MINCHA <sup>BAIS</sup> CHABAD	6:53 <sup>PM</sup>
SHKIYA	7:01 <sup>PM</sup>
SHACHRIS <sup>VASIKIN</sup> DAF YOMI SHIUR	6:01 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ</sup> <sup>18</sup> MAIN	8:00 <sup>AM</sup>
BUCHRIM MINYAN <sup>20</sup>	9:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18</sup> UPSTAIRS	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18</sup> TENT	9:15 <sup>AM</sup>
SHACHRIS <sup>20</sup> FORSHAY <sup>BAIS</sup> CHABAD	10:00 <sup>AM</sup>
<b>NEW</b> SHACHRIS <sup>18</sup> MAIN	<b>NEW</b> 10:15 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA	6:00 <sup>PM</sup>
MINCHA <sup>SHALOSH</sup> SEUDOS	6:40 <sup>PM</sup>
SHKIYA	6:59 <sup>PM</sup>
MARRIV	7:39 <sup>PM</sup> <sup>18</sup> TENT, 7:44 <sup>PM</sup>

בס"ד

יְיָ יְיָ

ברוב שבה והודאה להשי"ת

WE INVITE YOU TO CELEBRATE  
THE BAR MITZVAH  
OF OUR DEAR SON

# YONAH

יונה קורן

שבת קדש פרשת האזינו  
י"ב תשרי תשפ"ב

Shabbos September 18  
Bais Medrosh Ohr Chaim (Tent)  
18 Forshay Road, Monsey NY  
Shacharis at 9AM  
Kiddush following Davening

*Rabbi Daniel Aron and Rachelle Coren*



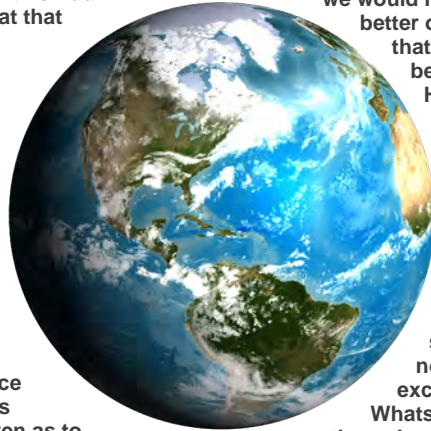


# YOM KIPPUR

One of the great mysteries of Yom Kippur is the introductory passage recited on the night before Yom Kippur day referred to as Kol Nidrai. The Chazan sings the words in a monotonous and somber refrain which makes us feel like we are in a sorrowful place. In truth, however, Yom Kippur is one of the two happiest days of the year. Mishna Maseches Taanis describes it as the day when the second tablets were given to the Jews and we were told that we are forgiven from our sin of the Golden Calf. It is also, surprisingly, a day of shiduchim. It is written that on this day, just like on Tu Beav, the girls would go out to the vineyards. The boys would watch them and select their shiduchim. How did we have the time to be busy with shiduchim on Yom Kippur? One can't even envision what that would look like today.

I would like to share my thoughts on the above and on two additional points: The first is the need to clarify the Rosh Hashana and Yom Kippur davening where the theme seems to be about Hashem being revealed to the world but one's private needs are almost neglected. Secondly, the Mishna Rosh Hashana tells us that on this day everyone passes through in front of Hashem including the non-Jews. Why then don't we inform the non-Jew of this wonderful opportunity? "Repent people. You're being judged and who knows what will happen to you. Take advantage!"

Let's start with the recital of Kol Nidrai. The source is essentially the Gemara in Nedarim and the Ran's commentary. Different explanations have been given as to the choice of this passage. I would like to suggest the following: An essential part of Judaism and especially Yom Kippur Day is the power of words. Our lives are filled with words and on Yom Kippur besides the long davening, we also recite the viduy prayer which is the essential part of Teshuva and of our path to returning to Hashem. The pasuk in Mishlai says *המות והחיים ביד הלשון* --life and death are in the hands of our mouth, meaning to say that everything we do depends on what comes out of our mouth. We can kill people with our mouth, engage in conversation with undesirable people and repeat negative things to others. Or we can choose to pray with devotion and fervor; we can be careful and answer appropriate Amens in shul, choose to offer encouragement to someone in need and we can change someone's life with just a few assurances. This is why we begin with Kol Nidrai which reminds us of the power of words since, after all, a neder is basically a vow made up of words. We know, however, that words can have



grave consequences.

Indeed, Yom Kippur is a very joyous day, a day that our fate for the year and our lives both individually and collectively are being sealed and it's in our power to work things out with our Creator. We just need to talk to Him.

The Ramchal provides an answer to the question of why our prayers are not focused more on our private needs. He says that when we daven for our own needs it can be a risky endeavor because Hashem, so to speak, has to fight the accusers who claim that we made requests of Him and promised we would improve many times but didn't keep our word. So we are actually better off davening collectively for Hashem's "success" in the world, that his name should be honored and revered, that his will should be preserved. By doing this we will merit a positive response from Hashem. That's the deeper meaning of *אני לדודי ודודי לי* --if we daven for Hashem then Hashem will be there for us.

Lastly I believe that encouraging the non-Jewish world to wake up and repent isn't the path we're expected to take. Rather Hashem knows that if we act with reverence and purity and if we are careful with our language then our behavior will naturally influence the people to make this world a better place. This is ultimately is our mission in life

A nice anecdotal: I was traveling back from Uman and had a stopover in Turkey. When I had difficulty connecting to WiFi, a non-Jewish person assisted me. We spoke for few minutes and exchanged info at his request. Several hours later he sent me a Whatsapp that he is a Muslim businessman and he checked me out on the web and was very moved to see that I promote peace in the world. I'm not sure which Torah Video Hashem sent him but the reason why it was so significant is because it was Erev Rosh Hashana and someone pointed out that this is exactly what we're davening for--*העולם כולו* -- יאנתו כל וס מלוך על כל העולם כולו. וכבן תן כבוד לעמך וס לעבדך. This is our job--to inspire the world through our prayers and actions.

May we merit to live our mission of accepting the Kingdom of Hashem and bringing the whole world אחד שכמ אחד.

As we approach Parshas Haazinu, we are delighted to share the simcha of our son Yona's Bar Mitzva. May Yona use his power of speech positively and may he continue to learn and daven with much connection and joy.

Mazal Tov

## A STORY OF YONAH

creations and the love and care he showed for the animals was beyond anything we could have expected.

He brought the youngest campers into the pet enclosures and helped them get over their fear of animals. He sat with them as they held and petted the baby rabbits. All this, with an obvious cognizance of the laws of *tzar ballei chaim*. Knowing this himself was not enough and he went out of his way to impress the importance of treating Hashem's creations with respect on all the campers.

(Yonah's younger sister Ricky has taken over these responsibilities and if actions are evidence, he has taught her well.)

I caught up with Yonah about a year ago and he told me his Bar Mitzvah parsha was Haazinu. I asked him if he was going to *lain* and his answered in his own modest and self-effacing way was, "I know it already". Wow!, I tested him and dare I say, he was as proficient as many expert Balei Kriah's I have heard.

In retrospect the Yonah we see is not a very big surprise, Yonah is a product of two amazing people and his upbringing in that special environment has had a profound and obvious influence on this budding superstar.

May Yonah continue to be a source of Nachas to his parents, grandparents and family. May he continue to grow in Torah and Midos and be a source of joy to Klall Yisroel.

Mazel Tov to Yonah Coren on his Bar Mitzvah

Just a private parsha note to Yonah that is quoted from Rabbi Yisroel Reisman.

A technical message for Parshas Ha'azinu. In the beginning of the Parsha we have a Posuk and a Baal Korei who reads it wrong as I have heard is a Mechareif Umigadeif, he is saying terrible things. The fifth Posuk of the Parsha (*אלול תחש*). When people misbehave it doesn't affect Hashem. (*ממומו ינב*) it affects the children. Many Baalei Korei say Shichas Lo. When you do damaging things it affects G-d's (*אל*) (*ממומו ינב*) it doesn't affect the children. G-d forbid!

Make sure that your Baal Korei says (*אלול תחש*) and (*ממומו ינב*). Where does this come from? (*אלול תחש*) has a Tevir. I mentioned in the past that Trop are divided between Mafsikin (things that are pauses) and Meshamshin (things that are not pauses) and that the Tevir appears both ways as a Meshameish and as a Mafsik. I mentioned it once I believe in Parshas Bamidbar. (*ממומו ינב, אלול תחש*). That is the correct way to read the Parsha.

The Yonah in this story was not directed by Hashaem to deliver a prophecy regarding the city of Ninveih, nor was he swallowed by a giant fish. In truth our Yonah has an exceptional love of all of Hashem's creations and would have found a way to take the massive fish home and care for it lovingly in his backyard.

My introduction to Yonah began on the grounds of Ohr Chaim (a place where many incredible friendships are formed). He was this cute little child scooting around the campus and somehow managing by the smallest margins, to avoid a calamitous collision. All this, with his ubiquitous award winning smile never leaving his face.

My connection and true insight into his remarkable personality began one summer. My wife runs a small summer camp and the highlight of the camp is a small petting zoo. This zoo features, goats sheep, chickens and everyone's favorite, baby Bunny Rabbits.

Yonah was tasked with tending to the animals in addition to his other responsibilities.

To say that he was good at his job would be a misnomer. He has a natural affinity with all of Hashem's

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# A TALE OF TWO BANK MANAGERS: THE ESSENCE OF YOM KIPPUR

## Forgiveness Should Not Create Fear

During the ten days from Rosh Hashanah through Yom Kippur, known as the "Ten days of Teshuvah," we recite each morning one of the most beautiful and moving chapters of Psalms, ch. 130. It contains a most enigmatic verse, which is repeated many times during the prayers of Selichot, Rosh Hashanah and Yom Kippur.

**כִּי עֲפֹמָה הַסְּלִיחָה לְמַעַן תִּנָּוֶרָא.**

"But you offer forgiveness, so that we might learn to fear you."

The logic is counterintuitive. People who offer forgiveness are less feared, not more feared. If I know that you are the "forgiving type," I fear you less, not more. What then does King David mean "But you offer forgiveness, so that we might learn to fear you?"

### A Tale of Two Bank Managers

Rabbi Schnuer Zalman of Liadi (1745-1812), known as the Alter Rebbe, the Baal HaTanya, explained it with a metaphor from the world of economics.[1] The entire metaphor is his; the specific example is mine.

It is 2006. The real estate market is booming. You took a 100 million dollar loan from the bank to renovate a massive complex in Manhattan which you will sell and earn a profit of 50 million. Not bad for a nice Jewish boy who is ADD and a college drop out. All of a sudden, the market collapses, you can't sell your condos, and you are left with a major debt. You meet with the bank manager. He declares: We want the entire debt paid up—the 100 million with all the interest, as per the schedule we agreed upon. On the 15th your first payment of 1.5 million is due.

You go home, and you know in your mind, there is no way you can do this. Even if you were to stand on your head for a month, you simply cannot come up with this money. So what do you do? Mentally you give up. You ignore the monthly invoices, notices, summons, and warnings. You get your house off your name, you push off the hearings till 2033, and you go for a good massage. You tell your wife, the guy is crazy, and you don't even think of it anymore. There is nothing better you can do.

But suppose another scenario: The bank manager says, okay, we all got hit badly. We are all in a big mess. We all need to bite the bullet. You were wiped out; we were also wiped out. Let's work this out fairly and lovingly. How about, we cut the loan by 30 percent. We remove all interest. Let's make this work for both of us. I need you to work with me. What would be a feasible schedule of payment?

Ah, now you get scared... Now you need to go home and you

need to figure it out. Now you need to come up with some money. He is being such a mentch, you can't betray him. You need to show up with payment.

This, says the Alter Rebbe, is the meaning of the verse, "But you offer forgiveness, so that we might learn to fear you." If G-d demanded full compensation for all our mistakes, if He demanded that we pay up in full, with interest, then we would not fear Him; we would give up on Him.

It is like the child who can never please their parent. Whatever he does, it is never enough, and every mistake is highlighted. At some point, such children give up completely. "If I have no hope of ever getting it right, why try? If I will always be criticized, why bother?" The child, in a mixture of cynicism, rebellion, pain, and despair, just severs the relationship.

"But you offer forgiveness, so that we might learn to fear you," King David says. G-d forgives. He never asks us to be perfect, only to be accountable. He asks of us to meet Him half way. He tells each of us on Yom Kipur: I want to make this work for YOU. I want you to live the most meaningful, beautiful, successful, powerful and happy life you can. I yearn for you to help Me make your life the ultimate success story.

Now we really have to go into our hearts and mend our mistakes, fix our wrongs and resolve to live a purer and holier future.

"But you offer forgiveness, so that we might learn to fear you."

<p><b>Schedule for 20 Forshay Upstairs</b></p> <p><b>Erev Shabbos Shuva</b> 7:00 pm Mincha</p> <p><b>Shabbos Shuva Day</b> 10:00am Shachris</p> <p><b>Schedule for Yom Kippur.</b> Erev Y"K 9 Tishrei 5782 1:30 Mincha <b>Kol Nidre</b> 6:40 pm (Rabbi Jacobson will speak after)</p>	<p><b>Yom Kippur</b> 10:00 am Shachris</p> <p>12:30 pm <b>Yizkor</b> (Rabbi Jacobson will speak prior)</p> <p><b>Musaf &amp; Avoda</b> (Rabbi Jacobson will give insights into Davening)</p> <p><b>Mincha</b> 4:45 pm (Rabbi Jacobson will speak before Neilah)</p> <p><b>Neilah</b> 6:00pm</p> <p><b>Maariv</b> 7:44pm</p> <p>Followed by Kiddush</p> <p>L'vanah and Havdalah</p>
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# SICK PERSON ON YOM KIPPUR

The Shulchan Aruch 612:10 says if a person was sick and ate on Yom Kippur and now is able to make a Bracha Achrona, he must mention Yom Kippur in Yaaleh Veyavo in the bracha of Bonei Yerushalayim. This is based on the Tur in the name of the Rosh that says since the person was allowed to eat, Yom Kippur is considered a regular Yom Tov. The Taz argues with this position and says that it is different than Yom Tov, because on Yom Tov one has a chiyuv to eat, whereas on Yom Kippur one does not have a chiyuv to eat. The question we can ask on the Taz is the following. On Rosh Chodesh a person is not obligated to eat, but if one did eat, he must mention Rosh Chodesh in his bracha. Why is this different than Yom Kippur? We can differentiate between Rosh Chodesh and Yom Kippur in that on Rosh Chodesh a person does not need to eat bread, but there is a mitzvah to eat. There is a mitzvah kiyumis if one eats bread, as we see in Shulchan Aruch 419:1. Lekatchila one has a mitzvah to eat bread on Rosh Chodesh, therefore one would have to mention Rosh Chodesh in bentching. However, on Yom Kippur, where there is an issur to eat and if one needs to eat because he is sick, it will not require him to mention Yom Kippur in bentching. The Magen Avraham in 419:10 concurs and says that one should not say Yaaleh Veyavo in bentching on Yom Kippur. The Shibulei Haleket in 312 explains that Chazal made it as if it is a weekday for the person who has to eat on Yom Kippur, and he is required to eat so he can stay healthy, therefore he cannot mention Yom Kippur in bentching. Conversely, Chazal forbade fasting on Rosh Chodesh, so the eating is a mitzvah. One must therefore mention Rosh Chodesh in bentching.

Does the Choleh have a chiyuv of lechem mishna? The Magen Avraham in 419 brings in the name of the Knesses Haggdola that one would be required to have lechem Mishna, but the Magen Avraham himself argues and says that Chazal were not mesaken lechem mishna on Yom Kippur. The Machtzis Hashekel explains that the reason we are required to have lechem mishna is a zecher for the Mohn and

on Yom Kippur Mohn did not come down. The day before Yom Kippur they did not receive a double portion for Yom Kippur since they could not eat; hence, there is no inyan of lechem mishna on Yom Kippur. The question regarding this is that that they probably did get a double portion, however, instead of eating it at night, they ate it right before Yom Kippur at Seuda Hamafsekas. We could explain that there is no lechem mishna on Yom Kippur itself as there was no double portion for Yom Kippur!

Reb Akiva Eger in 141:24 has a question regarding a person who was on his death bed on Yom Kippur and had to eat. There was a minyan in his room, and he received an aliya. Reb Akiva Eger said the Choleh could be oleh without a problem, because the kria of Yom Kippur is for the Kedushas Hayom and not connected to the taanis. The question was whether they could give him an aliya during Mincha. In that case, Reb Akiva Eger was left with a safek. He explained both sides of the safek as follows: Is the kria of Yom Kippur during Mincha the same as on every taanis, just on a regular taanis they read Vayechal, but on Yom Kippur they read the parsha of Arayos thereby making someone who is not fasting not eligible to be oleh. On the other hand, we could say that the kria of Mincha on Yom Kippur has the same din as the kria of every Shabbos at Mincha, thereby allowing someone who is not fasting to get an aliyah.

What would happen if Yom Kippur fell out on Shabbos? Can someone not fasting get an aliya? Do we hold like the first tzad of Reb Akiva Eger that since it is Shabbos he can get an aliya, or do we say the kria is a special kria and it is not for Shabbos? Most Poskim hold that on Shabbos Yom Kippur a non-faster can get an aliya. Reb Akiva Eger himself paskens that on Shabbos he can be oleh when he brings down the above safek. This would contradict the Mishna Berura in 566:19 that says when a taanis falls out on Monday and or Thursday, (where we would lein at Shachris anyways) since we read Vayechal, one should not be oleh if he is not fasting.

May we all be healthy and be able to fast and not have such shailos!



## Bringing it all Back Home

במה משמחם אנשים  
בין ונשים בבגדים

Our Sages teach.. When Yom tov comes around we need to be happy, satisfied and content.. But how?

Happiness, a most cherished emotion yet elusive, its pursuit drives us through life.

When it comes to Yomtov, our sages say, men can be concerned with the ethereal.. Wine, inner thoughts. We can be more visceral- a good cut of meat But our wives are far more down to Earth than we are.

They love beauty- but keep it practical please, colorful clothes, in fact, (Isn't black still the only color?), beautiful jewelry (fun costume may be ok too but be careful ..not every woman feels that way).

In any case, this advice although an integral part of the Yomtov preparation, is still only the letter of the law.

These gifts are material desires .

But as we all know- the spirit of the law is still king .If we want true happiness over Yomtov and all year through, we must be concerned with our wives feelings..we must let them know how much we love and cherish them, They must feel all this and more.

Oh how they take care of us husbands (only we know what they truly have to put up with!) and the never ending jobs of raising our children, and running the home- it is truly never ending and so our appreciation for them must have no bounds.

Especially when a series of Yomim tovim places extra demands - we must remember to respond with

extra praise!

"It's soon to be Yom-Tov.. Can't you for once and for all buy your wife something nice..? It's such a small amount for HaKadosh Baruch Hu to pay back..!

One of Rav Ohian's talmidim, met a noted Rosh Yeshivas in Bnei Brak before Sukkos on a year where the first day of Yomtov came out on Shabbos, He told the Avreich the following-"Everywhere people are running out, involved and determined to buy an extra special lulav and esrog, spending money which in many cases they do not have- they may not realize that this year it is only a Rabbinic obligation (since we do not take the lulav the first day of Yomtov, and the Mitzvah of lulav during Chol Hamoed is only Rabbinic). I am going out now to buy clothing and jewelry for my wife, all the work my wife puts into Yomtov, if I can make her happy- there is no doubt that I am fulfilling a Torah obligation."

The great kabbalist and foremost disciple of the Ari HaKodesh, Rav Chaim Vital tells that the chesed that we do for others can be lost if we do not act with sensitivity towards our spouses.

Gentlemen, we must put in the time.

In the hustle and bustle of YomTov preparations something is bound to be put to the bottom of the pile. There is simply not enough time to do everything properly. Fortunate is the man who realizes that his primary obligation is to his spouse- the rewards he reaps will be many, both tangible and eternal.The axiom is surely true- Happy wife, happy life.

Have a wonderful Yom-tov!



# THE TRUE LEGACY OF 9/11

There are seminal moments in an individual's life that they can never forget. Where were you when you heard the terrible news of the loss of a loved one? Where were you when you heard the incredible news about getting the job of your dreams?

And then, there are seminal moments in the life of a nation that become indelibly impressed in the minds and hearts of every member of that nation or people. Some will never forget where they were when Kennedy got shot, or man landed on the moon, or the challenger blew up.

Anyone alive at the time remembers exactly where they were and how they felt on September 11th, 2001. I will never forget watching the events of that fateful morning unfold and being gripped by the thought that this very well could be the end of the world. First, we all heard that a plane had crashed into the world trade center. Nobody knew that it was a jumbo jet, intentionally guided like a missile by terrorists seeking to annihilate and destroy. Initial reports thought it could be a small private commuter plane that accidentally went off course. That wishful thinking was quickly negated when news of the second plane hitting the second tower came in.

As we learned about a third plane hitting the Pentagon and fourth brought down by passengers in Pennsylvania, the entire nation was drawn to their TV's and the horrific images they portrayed. Millions of Americans were watching by the time the unimaginable unfolded before our very eyes. We watched the towers collapse and with them, the lives and dreams of countless individuals and their families.

Mark Rosenberg, of blessed memory, a guy I was friendly with growing up, was killed that day at 26 years old, leaving behind his young wife, Jennifer. In all, 2,977 people were murdered that morning 20 years ago, but the real casualty number, how many were injured, how many traumatized and scarred for life, how many spouses, children, parents and extended family members who have yet to put the pieces back together, that number will never be known.

It wasn't the end of the world, but it was the end of the world as we knew it. Over the last 20 years, our lives have significantly changed between security in airports, the difficulty of getting passports and visas, and perhaps most of all, the sense of suspicion, doubt and fear instilled in the American psyche until this very day.

As much as September 11, 2001 is etched into my memory, September 12, 13, 14 are equally impressed upon my mind.

As much as September 11, 2001 is etched into my memory, September 12, 13, 14 are equally impressed upon my mind. Who can forget the pride we felt in being Americans? It seemed everyone was flying the American flag outside their home or on their car. "God Bless America," and "Proud to be an American," played at every gathering including the baseball playoffs held in Yankee Stadium just a short time later. NYPD and NYFD hats could be seen all over the country.

In the days and weeks following 9/11, civility and graciousness were at an all-time high, particularly in New York which some would consider no simple feat. Neighbors went out of their way for one another, Government agencies and their employees were deeply appreciated by those who needed their services, members of our military, policeman, fireman and first responders

were revered. The sense of unity among the more than 250 million Americans was extraordinary.

## TODAY'S GLOBAL ENEMY

Fast forward 20 years to today. Once again, the American people face a crisis but this time it isn't ours alone, it is shared by humanity across the globe. For the last nearly two years, the threat has not been from a visible enemy, but from a virus. Facing this universal danger should have brought us all closer together, it could have driven us to cooperate better, to feel more united, and to empathize with one another. Instead, for too many the virus itself became the weapon to judge, criticize, condemn and even to hate. Sadly, this pandemic has driven people, even families apart.

Today, instead of feeling a sense of unity and togetherness, there is polarization, divisiveness, and discord.

Today, instead of the pride in being an American that followed September 11th, there are feelings of pessimism, cynicism and some who explicitly express shame in America for varying reasons. Rather than feel a sense of unity and togetherness, there is polarization, divisiveness, and discord. We too often forget that whether Republicans and Democrats, liberal or conservative, to the right or to the left, from a blue state or red state, we are still all Americans. The utter lack of civility and basic respect in representing views on a myriad of issues and the manner in which we challenge those whose opinion oppose has grown toxic and destructive.

During these days we say U'vechein tein pachdecha, Hashem, let the entire world come together in fear and awe of You. Extraordinary events should bring us together not only in mourning or grieving but in prayer, faith and surrender to the King who truly runs this world. Our hope and aspiration is to live in a time when all the nations will unite into a worldwide collaboration, "V'yei'asu chulam agudah achas la'asos retzoncha b'leivav shaleim," let us form a cohesive alliance to do the will of their Creator.

As we pause to remember 9/11, to honor those who lost their lives and to express gratitude to those who risked their lives for the freedoms and blessings we enjoy, I believe it is as important to remember 9/12 and 9/13, to reawaken those positive feelings of unity and togetherness, to recommit to practice civility and to feel and express profound appreciation for this country and for those who serve it.[1]

The enduring image of 9/11 must not be people falling from buildings but of a nation lifting each other up. Our differences were important 20 years ago, but we found the will to put them aside understanding that to maintain the strength of our nation demanded we focus on what unites us, rather than what divides us. Unity, appreciation, faith and service are the true legacy of 9/11.

Our differences remain important today. But if we are going to defeat this pernicious enemy, one that has taken many more American lives than the horrific events of 9/11, we need to stay focused on what unites us and on what we have in common.

[1] We, the members of the Jewish people, should feel especially proud and grateful to be Americans. The kindness, freedom and opportunity this great land has given to our ancestors and to us, creates an eternal obligation of deep appreciation and profound gratitude to us and for generations to come. Our ancestors were expelled from England, France, Austria, Germany, Lithuania, Spain, Portugal, Bohemia, Moravia and 71 other countries throughout Jewish history and we are blessed and fortunate to live in this great democracy.



GAN

## HATORAH

Rabbi Yakov Yosef Schechter

Yom Hakippurim – Knock  
Knock – Open the Door

Tefilas Ne'ilah – “פתח לנו שער, בעת נעילת שער, כי פנה היום”

“Open for us the Heavenly gate, at this time of the closing of the gate, for the day wanes.” It is the holiest day of the year, and the day is waning – is almost gone. After being Mispalel all day, we come to the climax of the day, the end of the day, when we are Mispalel Tefilas Ne'ilah. What are we asking of Hakodosh Boruch Hu when we say these words? Are we asking Him to open the Heavenly gates when they are closing? We know that the gates are closing. Shouldn't we be asking that our Tefilos be accepted in Shomayim before the gates close?

The Minhag is to begin Tefilas Ne'ilah while it is still day and to continue it into the evening. Ne'ilah is the culmination of the Tefilos of Yom Hakippurim. It is recited just as the Heavenly gates, which had been opened wide for the entire day of Yom Hakippurim, are about to be closed. Although one's strength is sapped from his fasting and Davening the entire day, crying to Hakodosh Boruch Hu, he should invigorate himself and concentrate with great fervor upon this Tefilah – to Daven to Hashem from the depths of his heart. The purpose of the Aseres Yemei Teshuva is Yom Hakippurim, and the purpose of Yom Hakippurim is Tefilas Ne'ilah. It is the Chasimah, the conclusion of Yom Hakippurim, and everything follows the Chasimah. (מטה אפרים)

Even one who did not take advantage of the days of Elul and the Aseres Yemei Teshuva, must still awaken within himself Yiras Hashem, and at Tefilas Ne'ilah, must Daven to Hakodosh Boruch Hu with all of his heart and do Teshuva. Saying the words, “פתח לנו שער, בעת נעילת שער” – “Open up the gate, at the time of the closing of the gate” – one must think, “Now is the time to really be Mispalel to Hakodosh Boruch Hu.” One should be trembling in front of Hakodosh Boruch Hu. One who is Mispalel properly, Hakodosh Boruch Hu closes the gates in front of those celestial beings which come to be Mekatreg, prosecute, the person – and being that the door is closed, they cannot prosecute against him. “נעילה” – “נעילת” – Ne'ilah is a time that Hakodosh Boruch Hu closes the gate in front of the Mekatragim so that they cannot prosecute Klal Yisroel. (באר משה)

Chazal tell us that during the days of Rosh Hashanah, Aseres Yemei Teshuva, and Yom Hakippurim, Hakodosh Boruch Hu comes very close. It is an auspicious time to do Teshuva and come close to Hashem, because He comes close to us to afford us this great opportunity. As Yom Hakippurim is about to end, the proverbial door, that Hakodosh Boruch Hu could easily accept our Tefilos, is on the verge of closing. It is a time of the closing of the “door.” What are we supposed to be doing at this time – what are we to do to take the proper advantage of this great gift of Hakodosh Boruch Hu? The Megilah Shir Hashirim, is a love story written by Shlomo Hamelech about a love that is very strong, a love between Hakodosh Boruch Hu and Klal Yisroel. Hakodosh Boruch Hu comes knocking on our door, for He wants to be with us. At first, we say that we are not really interested, and do not open that door. How could we? There is a Ruach Shtus that enters us, and tells us not to follow Rotzon Hashem, and instead to follow after our physical desires. How foolish are we? Hakodosh Boruch Hu is knocking on our door – and we don't open it! The days of Elul through Yom Hakippurim are to be days of reflection – days on working of ways to banish the Ruach

Shtus within us, and make firm commitments to follow in the ways of Hashem. As the holy day of Yom Hakippurim is coming to an end – we beseech Hakodosh Boruch Hu – “פתח לנו שער” – Help us open up the door – the door that You, Hakodosh Boruch Hu, knocked on. Although we were wrong for not opening it immediately, please still be there when we open it. Please help us open it – for that is truly what we want. We want to open the door, and have a close relationship with Hakodosh Boruch Hu all year. The gates of Heaven are closing, and we are requesting that at this time that the door to the Mekatragim should be closed, and we should be able to open up the door between us and Hakodosh Boruch Hu, so that His love for us, and our love for Him, is apparent at all times. With this Tefilah, we should be Zoche to have a Gmar Chayim טובה, and be Zoche to have a true and wonderful relationship with Hakodosh Boruch Hu.

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# תקוון הפסאלי האוסאמי אילדי תשס"ד ארב ראש השנה באואן

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בבית משולם פייש (שיינר)

IN BEIS MESHULAM FEISH (Shiner)

רחוב פושקינה, ליד הכניסה לקרית ברסלב

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הרב יוסף פריד שליט"א



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שירים וניגונים

# A Yom Kippur Miracle

It was during the Yom Kippur War, 1973. The Arab armies had surprised the Jewish state with a coordinated attack. All of Israel's reserve soldiers were rushed to the front. Among those drafted was Elazar ben Yishai, a member of Kibbutz Kinneret.

At first, Elazar and his friends were euphoric, believing that the miraculous victory of the Six-Day War would repeat itself. It did not take too long for the bitter reality to sink in. A significant number of Israeli soldiers lost their lives, and the outlook was grim indeed.

Elazar served as a tankist in Division 18 and fought on the Northern front, against the Syrians. Their division was located in front of the Arik Bridge and they were given the task of holding off the Syrian advance. The commander of the division intercepted a message sent by the Syrian captain to his headquarters in Syria, saying, "The historic moment has come to stampede into Tel Aviv." But this stampede was never carried out. Apparently, the captain was given orders by Syria

to remain in place. Why? Heaven only knows.

To their credit, the Israeli forces fought valiantly against the Syrian tanks, de-

spite suffering heavy losses. Dozens of Israeli tanks went up in flames, with the soldiers inside, may G-d avenge their blood. When the Israeli soldiers heard about the losses in the south and the number of downed aircraft, they lost whatever morale remained. Nevertheless, they continued to battle the Syrians with all their might, together with a Golani brigade that fought alongside them. One night, in a hastily erected camp, all the damaged tanks were gathered in one location. The Golani soldiers came and went, bringing more and more wounded soldiers. Some of the injured reported that their lives

were saved when they played dead as the Syrian tanks approached. The losses were devastating. Out of a hundred Israeli tanks, only five were left, and even those had sustained considerable damage, some unable to start. The soldiers doubted they'd be able to fight further with them.

Elazar was placed in charge of a group of mechanics whose mission was to "revive" the damaged tanks. In the course of his work, a senior officer approached him and told him to remove all the mechanical equipment from his vehicle. "Right now we need you to transport injured soldiers to Ziv [hospital in Safed]."

Obediently, Elazar cleared his armored personnel carrier (APC) to make room for injured soldiers. Since he did not know the way to Safed, an IDF Jeep led the way. After traveling a short distance, Elazar suddenly froze. The Jeep driver yelled, "A Syrian tank!" and quickly disappeared.

The tank approached and stopped only meters from the APC, which was alone on the road. It seemed to Elazar that he was only moments away from being blown to pieces...

"Bring me grenades!" Elazar called behind him. He wanted to launch a counter-

attack against the Syrian tank. But it became clear that the healthy soldiers traveling with him had all bailed to find shelter. He was alone with the injured soldiers. Elazar looked around and realized he was totally alone, defenseless. He did not even have a gun on him. During those moments, which seemed to last

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forever, Elazar remembered what his father had taught him -- during times of distress, scream the verse "Shma Yisrael," and await G-d's salvation.

That was exactly what he chose to do now. He had no other option. He placed a hand over his eyes and cried out "Shma Yisrael." He heard the sound of an explosion and was sure that these were his last moments.

A second passed, and then two. Elazar was not sure which world he was in... He opened his eyes and saw that the Syrian tank was off the road. The explosions he heard, apparently, were the sound of the track's impact with the asphalt. To Elazar's astonishment, the Syrian tank made a 180 degree turn, heading back to Syria.

Elazar's body was bathed in a cold sweat. Without a doubt, he had been saved from certain death. In his heart he expressed his thanks to G-d. The Syrian soldiers had apparently mistaken his vehicle for a Syrian APC. If he had succeeded in throwing a grenade, they would have realized that it was an Israeli vehicle and responded accordingly.

While Elazar caught his breath, he heard another tank approaching. The Syrian tank appeared in the horizon and raced past him, seemingly not noticing him at all. Elazar proceeded on his mission, where he encountered no further surprises. On the way to Safed he met an ambulance, and asked the driver to please transport the wounded soldiers to the hospital. The soldiers were transferred to capable medical care and Elazar returned to his base.

Elazar was to experience many more difficult moments during the war. However, he had already determined what he would do to thank G-d for saving his life. After the war, he would enroll in a yeshiva.

An additional impetus for his decision was the sight of Chabad chassidim, who visited his base at the height of the war, uplifting the spirit of the soldiers with their lively singing: "In You, G-d, I place my hope; I shall not be ashamed ever!"

Today Elazar ben Yishai is a Chabad chassid himself, living in Beitar Illit



# 5 True Stories for Yom Kippur

by Dr. Yvette Alt Miller

## ***From a Soviet labor camp to an ISIS prison, inspiring stories of people who clung to observing Yom Kippur, despite the odds.***

Here are five true stories of people who clung to observing Yom Kippur despite the odds, great and small.

### **Steven Sotloff: Facing Jerusalem**

After Islamic terrorists brutally murdered American-Israeli journalist Steven Sotloff, his story of enormous courage and faith finally emerged.

An American-born Jew reporting from the Muslim world, Steven downplayed his religion and the fact that he was an Israeli citizen. When he was captured by terrorists in Syria in 2013, he did all he could to hide his Judaism from his captors. Steven's family, terrified that if his captors knew Steven was Jewish they would do more to harm him, laid low, erasing all trace of their connection to their son from the internet and refraining from making public appeals for his release.

Yet despite the grave danger he was in, last Yom Kippur, Steven Sotloff managed to outwit his captors, fasting and even praying in the direction of Jerusalem on this holy day. A former prisoner who was held with Sotloff recalls: "He told them he was sick and doesn't want to eat, even though we were served eggs that day. He used to pray secretly in the direction of Jerusalem. He would see in which direction (his Muslim captors) were praying, and then adjust the angle."

In the middle of terrorist-controlled Syria, surrounded by murderous thugs dedicated to the eradication of Jews and the Jewish state, one Jewish, Israeli man was unbowed, observing Yom Kippur under the very noses of his captors.

### **The Soviet Guard**

For years, Mendel Futerfas defied the Soviet Union. Studying Torah was strictly forbidden by the Soviet authorities – even possessing Jewish books was grounds for imprisonment – but Mendel risked his life day in and day out, educating his fellow Soviet Jews in secret. Finally, one day, he was discovered by the authorities and sentenced to forced labor in one of the USSR's feared labor camps in Siberia.

There, Mendel tried to keep as many of the mitzvot as possible, but it wasn't easy. One Yom Kippur, he felt particularly low. Without a *machzor*, the Yom Kippur prayer book, he was only able to recite a few prayers from memory. One was *V'chol Ma'aminim* – "We all Believe" – but this Yom Kippur, Mendel had a difficult time believing the words. In such a dark place, he wondered, was it really possible to have such faith?

Just then, Mendel noticed one of the prison

guards – a rough-looking man with a big scar across his face – staring at him. Frightened, Mendel tried to look as if he wasn't fasting and praying, but the guard came towards him. Speaking quietly, the guard said, "I see you praying today. I know you are fasting today. I want you to know I am fasting as well. I know it's Yom Kippur today, yet I don't know a single thing about Judaism except a prayer my grandmother taught me when I was a child called '*Modeh Ani*'. I have been repeating this prayer all day, and I want you to know you are not the only one celebrating Yom Kippur."

After 14 long years, Mendel was able to escape from his gulag and make his way to Israel, where he dedicated his life to teaching Torah. It is not known what happened to the Jewish guard.

Thanks to Rabbi Shlomo Zarchi for transcribing this oral history.

### **Arrested for Blowing the Shofar**

Under Turkish and then British rule, Jewish activity at the Western Wall – the last remaining remnant of the ancient Jewish Temple in Jerusalem and the holiest site of the Jewish people – was severely constrained. British law codified the restrictions on Jews who wanted to pray at the Wall: Jews were not allowed to recite prayers loudly, they could not bring a Torah to the Wall, and they were forbidden from sounding the Shofar.

On Yom Kippur, 1930, at the conclusion of the final *Neila* service, recited just before sundown, a sound rang out that had not been heard at the Western Wall in generations: the ringing blast of a Shofar. A young rabbi, Moshe Segal, had smuggled a Shofar to the Western Wall, and blew it at its traditional place at the end of the Yom Kippur service.

Rabbi Segal was soon arrested, but in the intervening years, other Jewish boys – all in their teens – took his place. Each year from 1930 to 1947, Jewish teenagers smuggled Shofars to the Wall, concealed them under their clothing, and blew them at the end of Yom Kippur. The boys worked in teams of three, aiming to blow the Shofar at each end of the Wall and in the middle. Abraham Caspi, who was 16 when he blew the Shofar at the Western Wall in 1947, remembers being told "You'll be the first, and if you don't succeed or are caught, someone else will do it."

British soldiers arrested the boys who blew the shofar. Each one was tried and sentenced to prison for terms of up to six months. Still, the volunteers were undeterred. "We swore to give our lives for the resurrection of the Jewish people," explains Jacob Sika Aharoni, who blew the Shofar at the Wall at age 16 in 1936.

When Jordan captured the Old City of Jerusalem, they forbade any Jew from setting foot near the Western Wall for 19 years. In 1967 Israel liberated the Wall, allowing all people – Jews, Muslims, and others, access – and the Shofar once again rang out. Abraham Elkayam, who was 13 when he blew the Shofar at the Western Wall in 1947, was fighting in the area, and quickly made his way to the Wall. An

Israeli soldier was standing by the Wall, blowing a Shofar, and Abraham asked him if might have a turn as well. Abraham blew the Shofar, and a nearby soldier asked him why it was so important for him to sound this Shofar.

Abraham Elkayam explained he was one of the last people to sound the Shofar at the Western Wall, in 1947. The soldier then introduced himself, telling him that he was the first one to blow the Shofar. It was Rabbi Segal who started the yearly tradition back in 1930.

### **Sandy Koufax's Most Famous Game**

In 1965, Los Angeles Dodgers pitcher Sandy Koufax was at the top of his game. Nicknamed "the Man with the Golden Arm," his skill had helped propel the Dodgers to the World Series. The Dodgers faced the Minnesota Twins. The opening game was scheduled for Metropolitan Stadium in the Twin Cities, on October 6 – a date that happened to be Yom Kippur.

Although he didn't consider himself particularly religious, Koufax didn't have to think twice. "There was never any decision to make," Koufax later recalled, "because there was never any possibility that I would pitch. Yom Kippur is the holiest day of the Jewish religion. The club knows I don't work that day." Koufax sat out the game, and became best known not for his amazing skill on the field, but for his principled stand.

The Dodgers lost that game without Koufax, but with his help in the rest of the World Series, they won the 1965 Pennant. Koufax was named Most Valuable Player of the season. He was inducted into the Baseball Hall of Fame in 1972.

### **In the Polish Trenches**

One of the most unusual Yom Kippur services didn't take place in a synagogue. The year was 1939. World War Two had just been declared, and Hitler's forces were battling in Poland, struggling for control of that country. Warsaw, the Polish capital, was under direct attack.

Augmenting the Polish army's efforts to repel the Nazi invaders, the Jews of Warsaw rallied to dig protective trenches around their city. Yom Kippur 1939 dawned on a city under siege. Homes and synagogues had been destroyed in German raids; Warsaw, battered daily from the *Luftwaffe*, was bracing for a ground assault.

Poland's army excused the Jewish residents of Warsaw from helping prepare defensive reinforcements on Yom Kippur, recognizing that it was a holy Jewish day. Yet, newspapers at the time reported, many of Warsaw's Jews had no place to go – their homes and synagogues lay in rubble – and instead they rallied at the city's barricades and desperately helped dig defensive trenches. Fighting-age men were in the army; those who remained were old men and children. Together, they worked feverishly, all the while reciting the Yom Kippur service.

The Jews – many of them elderly rabbis – recited Psalms and Vidui, the Yom Kippur confessional prayer while they dug the defenses. Under constant air attack, the elderly men and children together met each exploding bomb with a loud shout of "Shema Yisrael!"



## MENACHEM TZION ON "BINU SHNOS DOR V'DOR"

### EVERY GENERATION IS DIFFERENT

Rabbi Yissocher Frand

The verse says in Parshas Ha'azinu [32:7] "Remember bygone days; understand the years of each generation; ask your father and he will tell you, your grandfather and he will say it over to you". This pasuk, even on a very simple and basic level is telling us that a person has to have an appreciation for history.

A Jew, especially, has to have an appreciation of what was before him. If a person has an appreciation of what was, of tradition, of what has transpired over the years, then he is a person that can deal with the present even better. A person has an obligation to remember and to understand and to try to see the Hand of G-d (Hashgocha) in history.

William Shirer used as an epigraph to his Rise and Fall of the Third Reich (1959) the quote from U.S. philosopher George Santayana: "Those who cannot remember the past are condemned to repeat it." This is a truth. One needs to remember past

history (Zechor Yemos Olam).

On a simple level, Binu Shnos Dor V'Dor (Understand each and every generation) is redundant. It would appear to be a poetic restatement of the beginning of the verse. On a homiletic level however, the Menachem Zion offers a very nice interpretation of this expression.

Yes, one must understand history and take the lessons of history and apply it to our generation, but also Binu 'Shnos' dor v'dor. He homiletically says the word 'Shnos' is derived not from the word 'Shana' (year) but from the word 'Shoneh' (different). The meaning is that you must understand the changes from one generation to the next.

A person cannot blindly apply the same rules that worked in the past to the present situation. If he tries, he will fall short. Each generation is different. A person cannot glibly say "That's the way it was; therefore that's the way it has to be". Binu Shnos Dor V'dor — take the lesson of history, but bear in mind the changes from generation to generation. Times change, people change, and circumstances change. Sometimes a person has to alter and redirect and not merely go with what was.

If someone today were to send a half million troops to the beaches of Normandy,

he would rightly be called a "meshuganer". While 50 years ago there was indeed a need to fight a battle on the beaches of Normandy, that battle is now over; that battle has already been fought; and that battle has already been won. We cannot always continually fight the same battles over again.

Understand the changes ('shnos') in each generation. Understand that each generation has its own set of problems and own set of rules and own set of circumstances. We must remember the days gone by, but couple that remembrance with an understanding of the changes that take place in each generation.

In this connection, I have quoted in the past the 'Chassideshe vort' of Reb Levi Yitzchak that Eliyahu (rather than Moshe Rabbenu or anyone else) was the one designated to resolve all of the Gemarah's "Teykus". The reason, the Berditchever says, is because Chaz"al say Eliyahu never died— he has been around in all generations. To pasken shaylos we need someone who has an understanding of each generation to pasken the Shaylah for that generation. Therefore only Eliyahu who was present during all generations will be qualified to resolve the "Teykus".

## PAID IN FULL

by Rabbi Go'el Elkarif

### The value of love. A touching story to share before Yom Kippur.

There is a fellow who owns a jewelry store in Israel. One day a nine year old girl walked into the store and said, "I am here to buy a bracelet." She looked through the glass cases and pointed to a bracelet that was \$3,000. The man behind the counter asked her, "You want to buy that bracelet?"

"Yes," she replied.

"Wow, you have very good taste. Who do you want to buy it for?"

"For my older sister."

"Oh that is so nice!" the storekeeper replied. "Why do you want to buy your older sister this bracelet?"

"Because I don't have a mother or father," the little girl said, "and my older sister takes care of us. So we want to buy her a present, and I'm willing to pay for it." She pulled out of her pocket a whole bunch of coins that totaled just under eight shekels, a little less than two dollars.

The fellow says, "Wow! That's exactly what the bracelet costs!" While wrapping up the bracelet he said to the girl, "You write a card to your sister while I wrap the bracelet." He finished wrapping the bracelet, wiped away his tears, and handed the little girl the bracelet.

A few hours later the older sister entered the store. "I'm terribly embarrassed," she said. "My sister should not have come here. She

shouldn't have taken it without paying."

"What are you talking about?" the storekeeper asked.

"What do you mean? This bracelet costs thousands of dollars. My little sister doesn't have thousands of dollars – she doesn't even have ten dollars! Obviously she didn't pay for it."

"You couldn't be more wrong," the storekeeper replied. "She paid me in full. She paid seven shekel, eighty agurot, and a broken heart. I want to tell you something. I am a widower. I lost my wife a number of years ago. People come into my store every single day. They come in and buy expensive pieces of jewelry, and all these people can afford it. When your sister walked in, for the first time in so very long since my wife had died, I once again felt what love means."

He gave her the bracelet and wished her well.

During the High Holy Days, we come to the Almighty and we want to buy something very expensive. We want to buy life. But we cannot afford it. We don't have enough money to pay for it. We don't have the merits. So we come to the Almighty and we empty out our pockets, giving him whatever merits we have plus promises for the future. I'll pick up the phone and call someone who is lonely, I will learn an extra five minutes of Torah, I will be kind and I will be scrupulous about not speaking lashon hara (gossip) for one hour a day.

The Almighty says, "You don't know how long it's been since I've felt what love means." He sees how much we love Him and how much we yearn to improve, and He says, "You know what? You have touched my heart. Here it is, paid in full."

The story was told over by Rabbi Go'el Elkarif who said he heard it from the person to whom it happened.

# Yom Kippur – Insights in Yonah

As Yom Kippur approaches its culmination at Mincha, we read the whole Book of Yonah as the Haftarah. The obvious connection between Yom Kippur and Yonah is that the concept of teshuva is a prevalent theme in the story.

However, it seems that in addition to this general focus on teshuva, there are valuable lessons that can be learnt from the behavior of Yonah that can deepen our understanding of Torah in general, and teshuva in particular.

The Brisker Rav was once talking with a certain Rabbi about the difficult situation that existed at that time in Eretz Yisrael. The Rabbi blamed all the struggles on the irreligious, arguing that it was their actions that brought about the terrible state of affairs. The Brisker Rav disagreed, basing his argument on an incident in the Book of Yonah, noting that it is evidently no coincidence that we read it on Yom Kippur.



Yonah has left Eretz Yisrael on a ship in order to avoid having to warn the people of Nineveh to repent. While he is on the ship, a terrible storm begins to rage, and the idol worshipping sailors ask Yonah what they should do. He answers that they should throw him off the ship, “for I know that it is because of me this storm is upon you.” The Brisker Rav pointed out that Yonah was a Prophet of HaShem. Yes, he did err in trying to evade his mission, but was nonetheless a great tzaddik. Everyone else on the ship was an idol worshipper.

In Yonah’s situation, he could have easily blamed the sailors for the drastic situation. Yet he did not do that. He recognized that he was at fault and he took responsibility for it. The Brisker Rav continued, “This is why we read the story of Yonah on Yom Kippur afternoon. There will always be people around us whom we can identify as the cause of the storm, and it is very easy to do so. However, Yonah teaches us that we would do better to recognize our own role in the matter, for that is something we can do something about.”

The practical lesson is obvious here; when bad things happen around us, it is always easy to ascribe blame to others, and it may well be true that they have some level of guilt. However, the Brisker Rav teaches us that this is not the avoda for us. Rather, we should focus on our aspect of responsibility for the situation and focus on that, rather than being busy criticizing others.

This is a vital component of teshuva, for if one does not learn lessons from the events surrounding him, then he is failing to heed the messages that HaShem is sending him.

A second story involving the Brisker Rav teaches another key point in the foundations of teshuva. He once asked a man, “What do you do?” Assuming the Rav was asking for his occupation, the man answered accordingly. Yet the Rav asked the same question again. Thinking he was hard of hearing the man answered again. When the Rav repeated the question a third time the man realized that he hadn’t been misheard.

The Brisker Rav explained that he wasn’t asking the man what was his job, rather what he lived for. He continued that the only true answer to the question was found in the words of the Prophet Yonah, when asked what his trade was. He answered: “I am a Hebrew and I fear HaShem, the G-d of the Heavens, Who made the sea and the dry land.” The Brisker Rav was teaching us that regardless of the activities a person is involved in, they don’t constitute his ‘raison-d’etre’ – his purpose in life. His purpose is to fear G-d and do His will.

Rav Immanuel Bernstein shlit’a adds a fascinating point based on Yonah’s words: He asks, that Yonah himself was not simply answering a single question, of ‘what do you do?’. Rather, the sailors asked Yonah a number of questions: “Tell us now, on whose account has this evil befallen us? What is your trade? And from where do you come? What is your land? And of what people are you?”

While Yonah clearly answers some of the questions, he does not seem to have addressed the opening questions when the sailors asked, what to make of their predicament, and so on. So how did Yonah satisfactorily answer all their inquiries?

Rav Bernstein explains: “Here we are being taught a fundamental lesson: The answer to most of life’s questions regarding how we should respond to any given situation is to begin by affirming who we are. Once that is established, the other answers will naturally follow.”

This is a concept that is central to the day of Yom Kippur. First and foremost, we must establish who we are and which of our actions over the past year we identify with. This will have a dramatic effect on how we will act throughout the year, after the inspiration of the Yamim Noraim has faded. When faced with so many of life’s difficulties, if we remember the foundational idea of ‘Ivri anochi’ then it will be far easier to find the clarity to react correctly with the challenges we will be facing.

# The song of Haazinu

## A Survival Guide

Rabbi Berel Wein

Moshe's long oration to the people of Israel enters its final phase in the parsha of Haazinu. Moshe speaks to his generation about to embark on the conquest and settlement of the Land of Israel – and he speaks to all of the later generations of the Jewish people, thousands of years later.

The song of Haazinu represents the full pattern and destiny of Jewish history. And as the two opinions of Midrash and Talmud quoted by Rashi make abundantly clear, the message involved is not localized to the Jewish people alone but it has universal consequences as well.

Anyone familiar with the flow of general human history will immediately recognize that the Jews are disproportionate in their effect upon that history. The world's story is dependant to a great extent on the story of the Jews. Oppressors of Jews continually arise but they are eventually defeated, but only after having caused tremendous damage to the Jews, to their own nations and to the world at large.

The Jews survive, as is promised in the prophecy and song of Haazinu, but in the process of rebuilding Jewish life, new enemies reappear. No one learns anything from past history and events, not the Jews or their enemies – and thus the pattern suggested in the



parsha continues almost eternally. And in essence that is the substance of the Torah's warnings against worshipping strange gods. These strange gods have already proven themselves false earlier in history. Yet, they are still worshipped albeit in a "new" nomenclature and garb.

The main question in Jewish history, the one that faces us today, beleaguered and isolated as we feel we are, is how to break this cycle. In the song of Haazinu, Moshe suggests that only a full hearted return to the values and traditions of the covenant between God and Israel can end this vicious cycle of hate and destruction.

The rebellion of Jews against God's covenant brings with it the rebellion against decency and common sense that reflects itself in the continuance of persecution from the rest of the world. Moshe makes that abundantly clear in his words in the parsha. The truth of the matter is that even though this song of Haazinu is the one that Moshe commands the Jewish people to commit to memory and to regard as the eternal witness of Jewish history, the Jews have never quite believed Moshe's admonition.

And, we in our time stumble through the fog of current events groping for an innovative way out of our problems. Moshe calls the people of Israel "children who have lost my trust." This is because of the terrible tendency to repeat past errors and to constantly search for the Jewish penchant to adopt the latest cultural and societal fads. Trust is built on wisdom and tenacity. The song of Haazinu provides us with an ample supply of both of these necessary traits that alone will guarantee our future survival and success.

Shabat shalom and Shana tova,

# Not All or Nothing

Rabbi Dovid Goldwasser

A man once called me and said, "I can't daven; it's just not going." "So what did you do?" I asked. "I stopped davening altogether," he said. That was it. But I had one thing to ask him. "Why did you stop? Daven something, anything." "If I don't pray the whole thing," he went on, "everything is missing and I didn't pray the first part or second part, and isn't it all a build-up?!"

"I have one thing you can do. Could you say Kriat Shema? 3 paragraphs. Is that possible?" "Yeah, I could say that," he replied, "but what's the point? What does it mean if I don't daven everything?"

Think about it ... Kriat Shema! It says in the Torah to say Shema, and a person with that merit, who knows, it can save their life. It can make them a ben Olam Habah, worthy of the World to Come. Just Kriat Shema; that's all you got to do. "Well, if the Rav says..." the man acquiesced.

Shortly after that, a member of Hatzalah received a call about a man who was in critical condition. Unfortunately, upon their arrival, they realized that he was in worse shape than they anticipated. One of the people, looking at the man, said, "It doesn't look good; I'm not sure if he's going to make it." The head Hatzalah member that was there then said, "We will say Kriat Shema; it's time to say Kriat Shema. We will say it and give the zechut to him that he should live." Each member said Kriat Shema like it was Neilah on Yom Kippur. Each member accepted upon themselves G-d's dominion over the world and the responsibility to carry out His mitzvos like they never had done before.

The patient pulled through.

After this incident, I called the man back and let him know about this incident, as I emphasized the power of Shema. The man then said, his voice cracking, "Rebbe, I didn't want to tell you... that person is related to me."

It's not all or nothing in Hashem's eyes. It's always something. Whatever you can do is valued, is a significant step and is cherished by Hashem.



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## THE FISHERMAN

After a day fishing on Lake Michigan, a fisherman is walking from the pier carrying two brown trout in a bucket. He is approached by a Conservation Officer who asks him for his fishing license.

The fisherman says to the warden, "I was not fishing and I did not catch these browns, they are my pets. Every day I come down to the water and dump these fish into the water and take them for a walk to the end of the pier and back. When I'm ready to go I whistle and they jump back into the bucket and we go home. The officer not believing him reminds him that it is illegal to fish without a license.

The fisherman turns to the warden and says, "If you don't believe me then watch," as he throws the trout back into the water.

The warden says, "Now whistle to your fish and show me that they will jump out of the water and into the bucket."

The fisherman turns to the officer and says, "What fish?"

## CORRUPTION

At the height of a political corruption trial, the prosecuting attorney attacked a witness. "Isn't it true," he bellowed, "that you accepted five thousand

dollars to compromise this case?"

The witness stared out the window, as though he hadn't heard the question.

"Isn't it true that you accepted five thousand dollars to compromise this case?" the lawyer repeated. The witness still did not respond.

Finally, the judge leaned over and said, "Sir, please answer the question."

"Oh," the startled witness said, "I thought he was talking to you."

## THEY CALL ME THE COMPUTER

My boss calls me "the computer"...

Nothing to do with intelligence, I just go to sleep if left unattended for 15 minutes.

## DOCTOR'S CARD GAME...

A well-respected surgeon was relaxing on his sofa one evening just after arriving home from work. As he was tuning into the evening news, the phone rang. The doctor calmly answered it and heard the familiar voice of a colleague on the other end of the line.

"We need a fourth for cards," said the friend.

"I'll be right over," whispered the doctor.

As he was putting on his coat, his wife asked, "Is it serious?"

"Oh yes, quite serious," said the doctor gravely.

"In fact, three doctors are there already!"

## COIN INSTRUCTION

A grade school teacher was instructing her students on the value of coins. She took a half-dollar and laid it on her desk. "Can any of you tell me what it is?" she asked.

From the back of the room came the answer: "Tails!"

## POLISHING APPLES

A young man asked an old rich man how he made his money.

The old guy fingered his expensive wool vest and said, "Well, son, it was 1932.

The depth of the Great Depression. I was down to my last nickel."

"I invested that nickel in an apple. I spent the entire day polishing the apple and, at the end of the day, I sold the apple for ten cents."

"The next morning, I invested those ten cents in two apples. I spent the entire day polishing them and sold them at 5:00 pm for 20 cents. I continued this system for a month, by the end of which I'd accumulated a fortune of \$9.80."

"Then my wife's uncle died and left us two million dollars."

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אוסטרא אפיק יבנאן, בית פול ענה



## A SUKAH THAT CAN ONLY BE USED FOR EATING

What is the halacha of a sukah where one can only eat but not sleep – for example, if one is scared to sleep there, and will not sleep there, will the eating that he does there be a mitzvah?

The Rama quotes the Yerei'im, who rules that this sukah is not considered a place of living and cannot be used at all, even for eating. At first glance, this ruling needs to be understood. If it is fit for eating, why can the person not fulfill that part of the mitzvah? Why should the lack of sleeping be an issue for the eating?

Based on the above, this can be understood. If the mitzvah would be eating and sleeping, then whatever you can do will be a fulfillment of a mitzvah, and not sleeping will not take away from the eating. However, as we explained, the mitzvah is transforming the sukah into one's home. Therefore, if one cannot eat and sleep, which are the normal functions of a home, he cannot fulfill the mitzvah of living in the sukah.

Based on this halacha, the Biur Halacha writes that one should not use a sukah in the street. Since one would definitely be scared to sleep there, he cannot fulfill the mitzvah when eating there either. Therefore, one who is traveling and wishes to use a pop-up sukah in the park would be problematic, since one would not sleep in such a sukah.

However, the Chacham Tzvi argues on this ruling and allows using a sukah for eating, even if one cannot sleep there. The Mishna Berura rules that one should try to avoid using such a sukah, but if needed, such a sukah can be used. Many

poskim – including the Shulchan Aruch Harav, the Beis Halevi, the Avnei Nezer, the Aruch Hashulchan, and the Chazon Ish – are stringent, and do not allow using this type of sukah.

There is a fascinating story which took place with the Klausenberger Rebbe zt"l in the concentration camps. He was able to make a makeshift sukah and found a way to secretly eat a kazayis there on the first night. However he did not recite the brocha of leishev basukah. Since he was obviously unable to sleep there, he was concerned with the opinions that a sukah which is not fit for eating and sleeping is not kosher.

It is important to note that the poskim add that this is only true if it is a situation where most people would be scared to sleep there. In such a case, a sukah which is not fit for eating and sleeping is not kosher. However, if it is only this person which is scared, and most people would sleep there, the sukah will be kosher.

### A SUKAH THAT IS NOT USABLE FOR TIYUL

What about a sukah that is good for eating and sleeping, but not for other uses, such as tiyul? Will the same issue apply, that we cannot consider this a proper home?

The Shulchan Aruch Harav writes that if one cannot eat, drink, sleep, and do tiyul in the sukah, it is not a proper home, and it is therefore not a kosher sukah. The Aruch L'ner quotes the Ramban who rules the same. Although a sukah is kosher with the minimum size of seven by seven tefachim, and it is

pretty hard to walk around in such a small sukah, they obviously understand tiyul to mean sitting around, as discussed earlier.

However, the Aruch L'ner writes that the Ramban cannot be taken at face value. Since a sukah is kosher with the minimum size of seven by seven tefachim, where it is hard to walk around, he must have not meant that tiyul is something that is required. The Avnei Nezer writes the same. They obviously follow the other explanation of tiyul, walking around, as discussed earlier. Since one cannot walk around in such a small sukah, that is why they write emphatically that tiyul cannot be required.

### SUMMARY

According to some opinions, the sukah must be usable for eating and sleeping, or possibly tiyul.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

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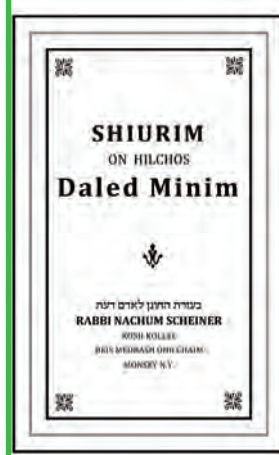
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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### בשורה טובה

Perfect for your pre-Succos and on Succos learning



A notebook of Shiurim on The Daled Minim and many other fascinating Succos topics by our Rosh Kollel, Rabbi Nachum Scheiner Available in pdf format by emailing [ohrchairmonsey@gmail.com](mailto:ohrchairmonsey@gmail.com) Please specify Hebrew or English and format size small or large Also available as a hard copy in the shul. If you need help locating it email address above



Rabbi Yosef Greenwald speaking at the Night Kollel

### Rabbi Nachum Scheiner

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## THE POSITION OF THE DALED MINIM WHEN SHAKING

The Shulchan Aruch states that one should start shaking towards the front; then turn around clockwise (to the right). This order is based on the Talmudic dictum that one should always turn to the right. After the four sides, one should then shake upwards and then finally downwards. This is the prevalent Ashkenazic custom. Others, including those who daven Nusach Sefard, follow the order of the Arizal, who says to do: right left front up down back. This is based on kabalistic reasons.

The Mishna Berura points out that it is unnecessary for the person himself to turn; one need only turn the daled minim in the particular direction. The Kaf Hachaim asserts that one should turn his face towards the particular direction. Some have the custom to actually turn themselves entirely in the direction that one is shaking the daled minim.

### SUMMARY

When shaking the daled minim in the different directions, there are different customs what the order should be. There are also different customs regarding if the person should also turn.

### COMMUNITY KOLLEL NEWS

I gave a shiur at the Kollel Boker, on the topic of: "Simanim on Rosh Hashana – What When & Why?"

The Night Kolloel hosted a shiur on the topic of: "Netilas Lulav and the Brocha," given by Rabbi Yosef Greenwald, Rav of Dexter Park. He discussed, among other things, the rules and regulations of taking all of the daled minim simultaneously, and how they represent the four letters of Hashem's Holy Name. The exciting shiur had many participants staying afterwards for a while to

discuss the different points he brought up.

I would like to share a beautiful thought that Rabbi Simcha Bunim Londinsky shared with us at the end of his shiur for the Night Kolloel, given before Rosh Hashanah. The famous pasuk quoted in regards to this auspicious time of year is: "אָנִי לְדוֹדִי וְדוֹדִי לִי – I am to my beloved [Hashem], and He is to me." He explained that the word אָנִי can be explained to be similar to the word בְּנִי, which means "my son." In the same vein, the word "אָנִי" can mean אֲנִי, my. What does that mean? The word אֲנִי means "where," like: "לאן אתה הולך" – where are you going? This is teaching us that a person must know where he is headed in life, with an aim and destination to come close to Hashem.

He told a cute story of a flight attendant who was announcing the impending arrival of the

plane, landing at the airport. She announced, "Everyone fasten your seatbelts, as we prepare for landing at ..." and she couldn't remember the city of their destination. She turned to the person next to her to find out where they were going. He looked at her with astonishment and said, "You don't know where we are going?!" She explained that yes, she doesn't keep track, since she is not going anywhere! She is just flying around, but not really arriving at any specific place, and for her this is just a stopover, and not her destination.

This is an important thing to think about. This time of the year is a time to wake up and be certain that we are not just



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drifting through life, but in touch with our mission and our goal – coming closer to Hashem. This will be the merit for us to receive all the wonderful blessings from Hashem.

### YESHIVAS BEIN HAZMANIM

We are excited to announce another season of Yeshivas Bein Hazmanim at 18 Forshay. As in the past years, Yeshivas Bein Hazmanim will be starting right after Yom Kippur, and will continue until the Monday after Sukkos. Breakfast and lunch will be served, as well as Matan Schara B'tzida and many guest speakers, including Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas, on Friday Septmeber 17, and Rabbi Shmuel Aba Olshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside on Sunday Septmeber 19, as well as Rabbi Lankry and Rabbi Viner, after yom tov.

### HOSHANA RABA

Once again we will also be having a Yeshivas Bein Hazmanim program scheduled for the night of Hoshanah Raba. The greatness of learning on this auspicious night cannot be overstated. Come join the learning through the night in an enjoyable atmosphere! There will be refreshments available throughout the night, and the learning will be followed by a Vasikin minayan!

### MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavieirim, with kugel and cholent. This past week they were privileged to hear from Rabbi Dani Staum, Rebbe in Heichal Hatorah, in Teaneck.

There is a kuntres of shiurim on daled minim available, both in Hebrew and English, from the shiurim given in the kollel. If you would like a copy, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

Wishing you a Gmar Chasima Tova and a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**





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